



# INDIAN RECORD

A National Publication for the Indians of Canada

L.J.C. et M.I.

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## Leaders in Education

EDMONTON (CCC) — Two priests in the education are taking the lead in search of a way to solve the social and economic problems of the communities.

Rev. G. Voisin, OMI, principal at the Ermineskin Indian School at Hobbema, Alta., for the past five years, and Rev. J. Couture, OMI, principal of the Crowfoot Indian School at Cluny, Alta., for the past three years, attended a five-week course which began July 3 at the Coady International

Institute, St. Francis Xavier University, Antigonish, N.S.

The course includes one week of field-work. It will cover the history, philosophy and principles of the Antigonish Movement, the objectives and techniques of adult education, co-operatives and related organizations.

### Community Development

The Oblates of Mary Immaculate feel there is a great need for the development of the Indian communities on their reservations.

Although tremendous advances have been achieved in the academic education of the Indian, through joint efforts of the churches and the federal government, there remains a serious gap in the Indian welfare program.

If the human rights of the first inhabitants of Canada are to be respected, they must be given opportunity to develop as a normal healthy community.

Integration would not be a problem for the Indians if they possessed a higher economic, social and educational standard of life.

However, integration as it is will remain disastrous to the Indian people and to the country as a whole unless these three correlated aspects of the Indian communities are improved, it is argued.

The Antigonish Movement presents both a scientific democratic formula for life and the means possible to realize this formula in areas across the world, and the Alberta priests are studying it with a view to application to Alberta Indian life.

## HURLING STICKS FROM IRELAND

Fifty Irish ash hurling sticks have been flown "Special Delivery Express" to Lejac Indian school in northern B.C.

Ireland's national sport was introduced at the school last year by Father John Ryan, OMI, who is principal of the school and an accomplished hurler.

Recently Father Ryan ran up against a shortage of hurling sticks and wrote home to the Tipperary hurling authorities asking if they could help. They decided to fly out the 50 sticks for his Indian lads.



Jesuit Missionaries of Ontario, in charge of Indian missions, met at Garnier residence, Spanish, May 15-16, under the chairmanship of Rev. J. E. McKey, superior, to study ways and means of improving their apostolate.

Shown above are the Revs. J. E. McKey, H. W. Barry, P. J. Brown, Jos. Dwyer, D. Hannin, M. J. Hawkins, Thos. Hynes, O. H. Labelle, B. A. Mayhew, Wm. Maurice, J. McHugh, J. E. O'Flaherty, J. N. O'Neill, J. Popelka and A. Rolland. Rev. A. Hamel was absent on account of ill health.

## No Discrimination

### Charlebois Residence Open To All Keewatin Students

THE PAS, Man. — A home-like residence presently housing twelve Catholic students of various races who attend the parochial high school here has been in operation for the past two years.

A prominent labor leader visiting this "College" recently called the Charlebois Residence the home of inter-racial fraternity. Other visitors were impressed with the realistic and concrete educational program of the residence, which was founded in 1960 by the Most Rev. Paul Dumouchel, OMI, Vicar Apostolic of Keewatin.

Besides assistance in their studies the boys enjoy many extra-curricular activities in the realm of culture and athletics. A private chapel fosters the students' devotion and frequent reception of the Sacraments.

Personalized piety, helpfulness, reliability, co-operation with the authorities, cheerfulness, politeness, punctuality and thrift are some of the qualities fostered among the students.

As most leisure activities and study periods are left to individual

choice, a spirit of initiative is strongly encouraged, while vocational guidance is not neglected.

It is the hope of the missionary-priest in charge of the Charlebois Residence that this institution will expand to serve all of Manitoba's northern Vicariate of Keewatin.

## Bishop Returns North

FORT SMITH, N.W.T. (NC)—A 75-year-old retired bishop is back in his beloved Canadian far north where he began service as a missionary in 1913.

The Most Rev. Pierre Fallaize, OMI, who retired as Coadjutor Bishop of the Vicariate of Mackenzie in 1939 when threatened with blindness, offered Mass here on the 50th anniversary of his ordination to the priesthood.

Bishop Fallaize came to the Northwest Territories in 1913, a year after his ordination as an Oblate of Mary Immaculate priest in France. He is a native of Gonneville, Normandy, France.

He served at Fort Resolution, Fort Norman and among Eskimos at Fort Franklin and in the Coppermine River region. In 1931 he was consecrated and served as Coadjutor Bishop of the vicariate until 1939 when blindness threatened and he returned to France.

## FORM TEEN GROUP

Three teen-agers from the Couchiching Reserve near Fort Frances, Ontario, attended the Youth Counsellors' Training Course at Quetico and promptly formed a teen-age group in their own community on their return. Couchiching Band Council voted money to buy musical equipment and games.

## Flooded Out Bands Resettled in Manitoba

Manitoba's Premier Duff Roblin recently announced plans for resettling two Indian bands whose present lands will be under water when the Grand Rapids forebay is flooded in 1964.

He said that a joint committee representing the department of mines and natural resources and the Manitoba Hydro had reached agreements with members of the Moose Lake and Chemahawin bands on Indian land and dwelling compensation.

The Indians' land will be flooded when a 2,400 square-mile lake is created as part of the \$140 million Grand Rapids power development projects.

**Most of the resettlement cost will be borne by Manitoba Hydro from a \$3 million fund.**

A new Indian village will be set up on Cedar Lake to replace Chemahawin.

The site of the proposed village on the south shore of the lake opposite Collins Island was selected by the Indians after several locations were examined.

The Moose Lake settlement involves the relocation and construction of new homes to replace those on the lower levels which will be flooded.

Thirty-six new homes will be built in the Cedar Lake village and 20 more will be moved and restored. A new school, Anglican church and rectory will be relocated. In Moose Lake, 20 new homes will be built and 14 will be relocated. The Catholic church and rectory will also be moved.

**A new 40-mile road will connect the Cedar Lake settlement with the Gypsumville-Grand Rapids highway.**

Three hundred persons live in Chemahawin and 34 families live at Moose Lake.



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## Apostle of the Pacific Coast

The first Catholic missionary among most of the Indian tribes of Oregon, Washington, and British Columbia, Modeste Demers was born at St. Nicholas, Quebec, Oct. 11, 1809, of a farm family.

Soon after his ordination in 1836, he volunteered for the far-off mission of Oregon, where the French Canadian employees of the Hudson Bay Company were clamoring for a priest.

Having crossed the American continent in the company of the Rev. F. N. Blanchet, Father Demers reached Walla Walla on the lower Columbia Nov. 18, 1838, and immediately took up his work among the numerous Indian tribes.

He studied their languages and visited their homes, catechizing the adults and baptizing the children. His zeal led him on along the coast of British Columbia, and in 1842 he penetrated inland as far north as Stuart Lake, evangelizing as he went all the interior tribes of that province.

Consecrated Bishop of Vancouver Island, Nov. 30, 1847, he took up residence in the incipient town of Victoria. Although he continued his work among the Indians, it was necessary to devote more and more time to the many settlers coming into the country.

He took part in the Second Plenary Council of Baltimore in 1866 and shortly afterwards attended the Vatican Council. He died July 21, 1871, soon after his return from Rome, beloved alike by Protestants and Catholics, and revered for his gentleness and his apostolic zeal on behalf of the poor and lowly.

The Takla Landing Trading Post near Stuart Lake, B.C. reports that many Indian women of this Band have been encouraged in their work with leather-goods. A warehouse will now be set aside as a workshop, where the women can continue their interesting work.

THE NEXT ISSUE of the Indian Record will be published in October, deadline for copy will be October 1. Correspondents, please note.

## What is the Indian's Future?

Ponoka (Alberta) Herald

Last October in Edmonton some 200 delegates gathered for the annual meeting of the Indian-Eskimo Association of Canada, looked at the future for these two original groups of Canadians and went home shaking their heads.

Malcolm Morris, an Indian, spoke gloomily of taking the case for Canada's Indians to the United Nations where he felt that "the many new U.N. nations freed from colonial domination since the war will listen sympathetically to our complaints." These complaints seem to centre on the allegedly "unfair confiscation" of Indian land to make way for the St. Lawrence Seaway.

Ralph Steinhauer of the Saddle Lake Indian Band said that a report from Ottawa suggesting that Indian reserves will disappear within 50 years has been received with dismay by the Indians.

We suggest that one of the major causes of this uncertainty about the future of the Indian reserve system is to be found in the inescapable fact that the increase in our Indian population is filling existing reservations to the bursting point.

Right now there is little or no farming land left on the four reserves surrounding the Hobbema agency in Alberta. Yet there is a great number of these young Indians, well educated even by the white man's standards of 50 years ago, ready and eager to set up homes for themselves, make a living — and start raising families of their own.

What possible solution is there? The Indians themselves certainly did not seem to come forward with any workable proposal at their Edmonton meeting — at least none was reported in the press.

The reserve lands cannot be sub-divided indefinitely. Experienced white farmers find a quarter section too small to make a living on. How can the Indians hope to succeed? Holdings on the Hobbema reserves are already down to quarter

### Mysterious Cemetery

The serpent-mound of Rice Lake, Ontario, is an ancient burial ground, built of rocks and earth in the shape of a serpent. Located in an oak grove, it is 190 feet long and 5 feet high.

It was constructed by the Hopewellian people, a prehistoric group that disappeared about 5,000 years ago. In front of the serpent's head is a large egg-like mound. Surrounding it are five ancient burial mounds. Rice Lake, 25 miles long, is about 15 miles north of Port Hope and Cobourg.

(Encyclopedia Canadiana)

sections per married couple — probably even less.

The only alternatives are for the Indians to leave the reserves in search of work — or set up industries of their own on the reserve that will provide the extra work and money needed. We would like to see some research and experimenting done on this latter suggestion. Such light industry as clothing manufacturing, hand weaving, the making of tents, tarps and similar items would be well within the abilities of the Indians. Many bands are also in a position to finance a start on such projects. This would allow the Indians to stay on their reserves in family groups in which they are the happiest.

If the reserve is not going to be big enough to hold all the Indians in ten or twenty years from now, who is to be thrown off? How is the federal government going to free itself honorably of its solemn treaty obligations to the Indian?

The Herald thinks that Ottawa should start right now to investigate the possibility of setting up various types of industries on the reserves to supply employment and income. This approach has already been tried with the Eskimo and the results are very promising. Stone carving and the processing of Arctic fish are two lines that are doing very well.

## WARRIOR TURNED PEACEMAKER

Maskepetoon, or Broken Arm, a Woodland Cree chief, was born about 1800 and became a skilled archer and horseman. Before his election as chief, he was called Mone-gabanow, the Great Chief, by enemy bands of Blackfoot, Piegiens, Bloods and Sarcees, that he had defeated.

He became known as the greatest warrior in what is now Alberta, but, while still a young man, turned to peacemaking. When his father was murdered by a Blackfoot, Maskepetoon deliberately set an example by adopting the killer as his foster parent.

He carried out many peace missions in enemy territory, once crossing 1,000 miles of hostile territory on horseback to Fort Union in Missouri.


While engaged in one of his peace missions in 1869, Maskepetoon was shot in the back by a Blackfoot warrior. Today, Maskepetoon Park, a wildlife sanctuary on the Red Deer River, commemorates the great Indian man of peace.

(Encyclopedia Canadiana)

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Tuesdays: 8.30 p.m.  
(in Sautaux and English)

## STRANGE BUT TRUE Little-Known Facts for Catholics




THE PREDICTION OF TYBURN CONVENT


JUNE 8, 1585

"St Elmo's Fire" — SMALL ELECTRIC DISCHARGES WHICH CAUSE A PALE GLOW AT THE MASTHEAD OF SHIPS.

A STAINED-GLASS WINDOW IN TYBURN CONVENT, LONDON, RECALLS THE PROPHECY OF GREGORY GUNNE, MARTYRED IN 1585, THAT A RELIGIOUS HOUSE WOULD LATER RISE ON THE GROUND WHERE SO MANY CATHOLICS DIED FOR THEIR FAITH.



ST. IGNATIUS LOYOLA (1491-1556) FOUNDER OF SOCIETY OF JESUS, PATRON OF RETREATS WAS A SOLDIER FIRST. AFTER PILGRIMAGE TO HOLY LAND HE STUDIED FOR HOLY ORDERS.



THESE ARE THE GATES OF ST. AUGUSTINE, FLA., THE OLDEST CITY IN THE UNITED STATES, FOUNDED IN 1565 BY PEDRO DE AVILES. NC.



Father Armand Paradis —

# TEEPÉE PASTOR

Defying weather, laws of economics and apparent rules of common sense, Father Paradis has built a huge church on the Ermineskin Reserve in Alberta. His task now is to fill it.

by James E. Milord  
in Our Family

A great historian has said somewhere that when the atomic wars are over and done with, the French-Canadian would be one of the two cultures to survive.

Last winter, with the incisive cold of Alberta's parklands beating against him, a little Curé, in greasy overalls and cap, blew on his numbed fingers and nailed on another piece of sheathing to the side of his slowly-rising "teepee" church. Like his voyageur antecedents, he defied the weather, the laws of economics, the apparent rules of common sense and the security-mad trends of the times. This peasant-priest, A-Bomb-proof or not, is living up to the reputation of his native Quebec. Father Armand Paradis, OMI, is in the habit of making the difficult thing a commonplace and ignoring the impossible by making it the rule.

It is strange how God places the right man in the right place at the right time. Problems are unique on Hobbema Indian Reserve, well nigh impossible at times. But the church went up, board by board, a nickel-and-dime affair, despite mishaps and an empty purse. The Bishop's blessing came and went, the installation as pastor a bit of dead history. Ostensibly, the victory had been won. There it was, the spanking new church of a daringly original design, a big church, **but a near empty one!** With only one of every five of the 2,000 Indians attending, all Father Paradis had to do was to go out after the lost sheep and fill that church.

A simple solution all right. However, only a man used to a lifetime of crosses could solve it.

## Preparing for a Mission

Father Paradis had a long row to hoe before coming to Hobbema three years ago at an age when a good number of pastors had long since settled down deeply into parishes. After a near-fatal bout with appendicitis as a young man, Armand Paradis came out of the ether with his mind made up: he would be a priest; he would serve God as a missionary priest, somewhere . . . somehow.

But how?

Two hundred-odd dollars in tuition in 1922 was a fortune to his struggling quarter-section farm family. After much anxiety, a generous uncle came to the rescue with funds. But entering a

seminary and staying there were two very different things. Trying to piece all the puzzling bits of Greek and Latin and Rhetoric and Mathematics was to be the sorest trial of the aspirant's young life. As a lad of the fields, the barns and the plough, he eventually reached an impasse. Numbed with study and fatigue, he felt the soil calling him back. Fortunately, a retreat at the year's end quelled his doubts for the moment. Come what may, he would go down struggling.

The long summer's wait for approval of his application to join the Oblates of Mary Immaculate lay ahead. The letter finally arrived — but it contained an answer that Armand feared was final; he was too slow in his studies, the polite letter said. He knew he was no scholar. But outright rejection . . .

Like the Curé d'Ars, whom he resembles in size and simplicity, he picked up the broken pieces resolved to at least serve God as a lay brother. For six months, Brother Paradis plied his manual tasks, content with the humble turn of events. One day, however, a far-seeing Oblate priest, en route to his missions, saw in the young brother, the potential of real priestly zeal. Like the great mentor of the Curé d'Ars, this disappointed brother had found a champion. The great West and its vast territory was beckoning. High marks were no guarantee of holiness. What the West needed, the priest told Armand, were pluggers! A spirit of never-say-die was as equally important, if not more so than the conjugation of verbs. He could make it through, if — a big if — he was willing to take some studies all over again, and to serve the poor Indians.

His willingness brought him in 1934 to St. Laurent, Manitoba, to the scholastic novitiate. Then followed six long and painful years of preparation, ordination and 19 years of succession from one tough assignment to another: Duck Lake, Saskatchewan (where he learned the incongruities of the Cree language), Muskeg Lake, Poundmaker and Sweetgrass Reserve, Little Pine, Red Pheasant, Mosquito — as if in progressive preparation — to Hobbema, the "graveyard."

## The Lot of the Indians

Of the many social, religious and moral problems besetting

Hobbema Reserves, several are pastorally unique. Protestant "bible-thumpers" brought "conversion" (on paper) to many of the Ermineskin Indians many decades ago. One Reserve of the four which make up the Ermineskin collective, went almost entirely Protestant, some Catholics, hastily instructed by earlier missionaries, apostasized. Reconversion constitutes a great burden. The plain is aggravated more by anti-Catholic preachers and their vitriolic propaganda. The net result of all this "head-hunting" has been a cancerous form of indifference and distrust.

"Nobody can blame them for this. They are utterly confused. And we priests are still strangers among them," says Father Paradis.

With only one full-time assistant, Father Paradis has six large Reserves to cover, with approximately 3,000 souls. To take a census among these people is a soul-trying task. Indians have a penchant for second names. And to complicate the job further, there are the many illegitimate children whose putative fathers are unknown. Over half of the baptisms last year were for children born out of wedlock.

Coupled with the indifference is a sickening erosion of tribal ethos and tribal controls. The chieftain-councillor system of power is shaky at its best. The process of acculturation is not moving forward as some textbook ethnologists would have it and the resultant evils are part of the pastoral headaches. Juvenile delinquency is alarming. Alcoholism, idleness, promiscuity are the trinity following the discovery of oil. These copiously flowing wells have given a sizeable cheque in royalties each month per capita. Although admittedly a boon to the people who have endured ruinous poverty for decades since the buffalo were slaughtered by white plunderers, much of the money is squandered on trinkets, alcohol and white man's baubles.

At the Ermineskin Indian Residential School, the largest of its kind in Canada, where Father Paradis lives and works out of his one-roomed "rectory," there are over 600 elementary and High School students. To these, in addition to the parishes, Father acts as daily confessor, friend and counsellor. His spare figure cannot be seen anywhere on the campus without a crowd of ad-

miring children chasing after him. Many of the laymen on the staff and residents of nearby towns also besiege him for counsel. He is lavish with his personal time but necessity has forced him to be time conscious.

## Teepee Church

To stimulate pride and interest in their religion, the Fathers here embarked on the erection of a new church for the Indians — a voluntary labor of love — a church of unrivalled design. Using the teepee, the Indian's native dwelling as a model, these missionaries have made Our Lady of Seven Sorrows, Hobbema, an outstanding contribution to ecclesiastical architecture. Simple in appointments and construction, it would please even the Frank Lloyd Wright dictum, that a structure should harmonize with the surroundings. The teepee motif is carried throughout the church in triangular lines, even to the lovely tabernacle which rests upon the natural stone slab altar. This centered altar is notably lacking in any "gingerbread" accoutrements. It is a table, no more, no less, and eminently fitting for forceful attention on the drama of the Mass. The main nave and two transepts simulate somewhat the latter-day "arena" theatres.

Father Paradis is fully aware of the Indians' love of ceremonial and utilizes the best of the Liturgy in awakening the sleeping giant of fervour in his Cree Indians. Along with his comprehensive home rosary program, his efforts are showing fruits. Holy Week ceremonies were the equal of any in the Province. Father Paradis' little gray Volkswagen, which has now replaced his horse and wagon, has seen thousands of miles of service over the rough back roads and rutted trails. None of it has been in vain. Even if he had room for an armchair in his tiny office-bedroom-study, he would have little time to use it in this challenging apostolate.

Last Easter Sunday, after an exhausting round of ceremonies, Father Armand spent six hours in the confessional in order that no person would be deprived of grace. His comment at the evening Mass that night is typical of his priestly zeal: "I was so happy that so many have come to confession. Nothing makes me happier than to hear your confessions, my dear people. God will bless you."



## EDUCATION REPORT

# Upgrading Classes Assist Yo

A little drama is taking place unnoticed in north Winnipeg. Young adult Indians are going to school. Two had never been away from a reserve before. They had never seen a car, a bus, a two-storey house. Television was a definition in a school book. A train was a mysterious unknown. Their homes were in wilderness.

But every morning since October eleven Indian students from

15 to 26 years set out from their boarding houses in Winnipeg, transfer from one bus to another and enter the small schoolroom promptly at nine.

Up on the blackboard are words —not Saulteaux, or Cree, or the simple English words they learned in the reserve schoolhouse at home, but new and intriguing words like — “gnash, doubtful, claimant, bashful, outspoken.”

## Catholic Education Defeats Communism

Ponoka (Alberta) Herald

Don't let anyone try to tell you that Communism is a form of democracy or that it can operate under a democratic system of government. It was tried in the Indian province of Kerala and the whole experiment blew up in two years' time — an object lesson that the rest of India is not likely to forget.

This was a major point made by Rev. Father Jacob Chakiamury of Verapoly, Kerala, in an interview with the Ponoka (Alberta) Herald. Father Chakiamury was visiting the Ermineskin Indian School at Hobbema, Alberta, studying its teaching methods, when interviewed.

The Kerala experiment saw the Communist Party returned to power by a majority vote in a free election for the provincial government. The Communists promised that they could operate under democratic principles, but before two years had passed they were attempting to take over the teaching in the private schools, Catholic, Hindu Mohammedan, and resorting to all the usual despotic practices that Communists governments must use to maintain power.

### People Take Action

The people of Kerala refused to let their children attend Communist staffed schools. Mothers laid down on the ground in rows in front of the school entrances so that no child could enter unless it walked over the bodies of the mothers.

This started the downfall of the Communist government. Disorders spread rapidly and provided grounds for Prime Minister Nehru to move in and take control to restore order. Another election was called and the Communists were swept completely out of power. Since then they have not been able to make any progress in Kerala.

Situated in the south-west corner of India, Kerala is the smallest of the 16 states in India. It has only 1,500 square miles of territory but a popula-

tion of 15,000,000 people.

It was in Kerala that the Apostle St. Thomas came and met martyrdom in 52 A.D. He established the Christian religion throughout this province of India. Today 20 per cent of Kerala is Catholic against one per cent for all of India. Kerala has a literary rate of 70 per cent against the Indian average of 18.

There are 3,000 private Catholic schools in Kerala today, many of them thatched huts with the poorest equipment. It is only in the higher grades that children can enjoy a little table desk. The lower grades sit on the ground, those more advanced sit on wooden benches.

Men work ten hours a day in Kerala for 25 cents. Their women folk and children make an additional 30 cents daily from manufacturing. This 55 cents per day is a family's total income.

The great need, as everywhere in India, is for modern farming machinery and electrical equipment.

Father Chakiamury first heard of the educational work being done at Hobbema when he was giving a talk in Calgary recently.

Miss Marcella Lightning, a graduate of the Ermineskin School and now a Nursing Aide in Holy Cross Hospital, Calgary, was in the audience and spoke to Father Chakiamury after the lecture. He made plans to see the Hobbema school in action.

Miss Lightning assisted in showing the visiting priest around her Alma Mater.

The students are quick to learn, according to Mr. Russel Shaw, once a teacher of white students in Silver Heights. Mr. Shaw chose to leave the city for a three-year period of teaching in Split Lake where his Indian pupils were familiar only with winter life on the trapline, summers of hunting and fishing, and where schooling, of necessity, was intermittent.

It was there that his skill with Indian students was evident. And Mr. Shaw was selected by members of the Federal Indian Affairs Branch for the new experiment, the first of its kind in Winnipeg.

“Ultimate job placement is the aim of our school,” he said. “Three of the young people who already attended for brief periods are now successfully working. The idea of Indian adult education is taking hold in Manitoba. A prospectors' course at Split Lake, Island Lake and Norway House taught the Indians to identify ‘money rocks,’ as they call them, and to stake out claims. At Norway House an out-board motor repair business is being launched. A carpentry course at Fort Alexander was well attended.

“And in our own upgrading class,” Mr. Shaw continued, “I teach the students to acquire some of the ‘social graces’ — using a telephone, mingling in crowds, simple budgeting, procedures at meetings—the things so commonplace to city citizens but entirely new to many adult Indians.

The schoolroom is located on the second floor of MacLean United Church on Alexander St. Since this is the school's first term in operation there are few facilities in the classroom. Yet neither the students nor their teacher seem handicapped.

“I stress English and mathematics,” said Mr. Shaw, “and sometimes I'm amazed at their speed of learning. But although the Indian is certainly the white person's mental equal, his orientation differs greatly,” he emphasized.

“Some time ago I met an old Indian in the forest several miles away from the settlement. ‘Don't lost Split Lake, now!’ he warned me. The Indian way is to remember where he came from. The white man watches where he's going. And I think these two different attitudes explain the way the Indian clings to the past and the white man keeps an eye on the future.”

That the students are quickly acquiring new ways of life and thinking is evident both in the classroom and in the various homes where they are boarding. One landlady was reluctant to



The teacher, Russel Shaw, and two and Stanford Doric.

“risk having an Indian in my home with white boarders.” Recently she requested “more Indian students, please.”

Mr. Shaw believes that the northern Indians' attitude toward education is rapidly changing. “Although Jean Garson's parents have never been to school and speak only broken English,” he said, “they forced themselves to speak it in their home so that school lessons for their children would be easier from the beginning. Last week Jean left our classroom here for training as a nurse's aide — a big step toward her early ambition.”

“... I always wanted to do nursing so I can help my people in our Reserve,” Jean wrote in a recent class essay assignment. “There is great changes now in our Reserve.”

Mr. Shaw feels that some of the Indian pupils are handicapped by deep, inherent shyness. And that their preoccupation with detail, so important in the bush, often prevents them from getting the hard, clear perspective necessary for life in the city.

“But to live in a city atmosphere is a must for a limited time at least,” he said. “Otherwise their education is meaningless. What is an elevator, an escalator, a skyscraper to the northern In-

The transition for eleven adult Indians from class, the first of its kind in Manitoba, are described in the Winnipeg Free Press, and is reproduced



# Young Adults in Manitoba

by THECLA BRADSHAW



and two of his pupils — Thelma Barker

dian? A picture in a book. But this picture is moving north with northern industrialization. And trips to the city will be a big help in the coming period of adjustment.

"... I don't think I'd ever return to the reserve," wrote Ina Wilson, eighteen. "I get along well with white people and Indians both. I don't feel any different when I'm with either of them. Ever since I can remember I've always wanted to work in an office. So in May I'll be starting my typing course. Within a year, I hope to be working as a typist in an office downtown."

Mr. Shaw asserts that his pupils' greatest asset is their freedom from worry. "They live — right now!" he said. "I thought I'd be leading them 'round by the hand but they have no trouble finding their way about the city."

"... I don't mind living in the city," wrote Thelma Barker, twenty-two, a pretty student from Hollow Water. "But I don't like going to public places especially where there are too many white people, because I just don't feel at ease among them because of my race as being an Indian. I was always interested in some kind of business work, ever since I was in about Grade V. I intend to work hard and try and finish my

training, and I hope the young people from my Reserve will do the same thing.

"I don't intend to live in the Reserve the rest of my life," the essay continued, "because there is nothing to do in there. No work or anything especially for girls. But it is much better to get enough education and find a job to make your living. But I much rather work in a small town than to work in a city."

Isobel Bushie described her preferences. "I like the quiet peacefulness of my Reserve," she wrote, "especially in the evenings. It is not so dangerous for a girl to be alone. The Reserve has such beautiful scenery in the summer time. The lovely green grass, leaves, etc. Most of all I love to go swimming. You seem to feel so free.

"The things I don't like about the Reserve are the disagreements of the people and the drinking. It's the same as any other place."

Clifford Anderson and Norbert Fontaine hold conflicting opinions about money.

Clifford — "A fellow just can't go anywhere in the city without spending money, other than a walk around the block."

Norbert — "In the city you can buy more things with less money than you would in the country as you have more places to choose from."

Clifford plans to become a bus driver and Norbert "an auto body mechanic in a small town."

One student, twenty-two, wishes to "settle down now and work hard in a large store." His Reserve is close to a highway. And having left home at fifteen he has since worked as timekeeper for a railway construction crew, on a sugar beet farm in Ontario, in the warehouse of a Winnipeg rug company, and in a bushcamp saw mill.

"My trouble started when I worked with the Carnival," he said frankly and quietly. "I operated the machinery for the Octopus Ride — it's like a merry-go-round. There was a lot of drinking around that place. And I got mixed up for quite a long time. I finally landed in jail," he added ruefully.

"But I met a white man who helped me there," he continued. "The man was a lawyer. And he told me about Alcoholics Anonymous. That was a miserable life I went through before I met him. But ever since, for two years now, there's no more drinking!"

The young man had this to say in his essay: "The Main Street from Jarvis to Market is not fitted for a non-drinking person and I may include the clean and

honest human." Of the Indian Reserve he writes: "We need organized sports. We need an A-A program on all Reserves. This would be a great thing for my people."

Antoine Lathlin and Ralph Catagac described their ease both with white people and those of other nationalities. Norbert Fontaine's essay, like the others, reflected the determination to acquire a specific trade.

Ronald Moosetail, a promising musical entertainer, wishes to acquire an additional skill. "I've been on the Western Hour about six times," he said. "I sing and play for dances several times a week and sometimes get paid. I play the guitar, violin, banjo and accordion — and would like to learn the piano," he added. "But the pay is not steady enough so far. And as soon as my upgrading class here is finished, I'll take a course as a hospital orderly. I hope to work at this in the daytime. And in the evenings I can still practice and sing sometimes in public."

Although the Indian students, without exception, feel a kinship with their people of the Reserves, only three expressed a desire to return — two as typists, preferably as "Indian Affairs Branch stenographers," the third as a nurse among Indian people. Three students want permanent employment in the city, five wish to work in "some small town."

To the question — "What do the Indian people of the Reserves need most?" — the answers were varied.

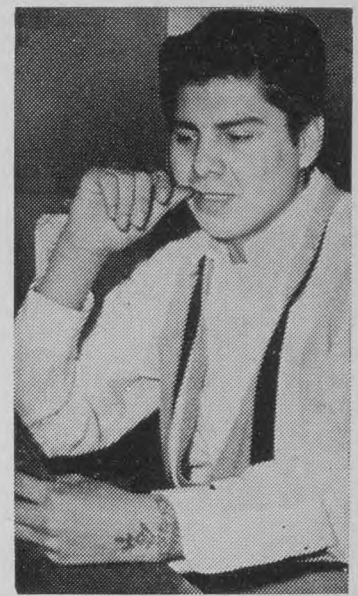
"More room! Employment. Sports. Better tools to build better houses. Less alcohol."

Said one young woman — "I don't believe any more in the Reserves. They are for older people now. But not for the young."

On one score these optimistic people of Indian origin were unanimous. Education is their plea for themselves and for their families.

"What do we need most?" smiled fifteen-year-old Stanford Doric. "We need white people."

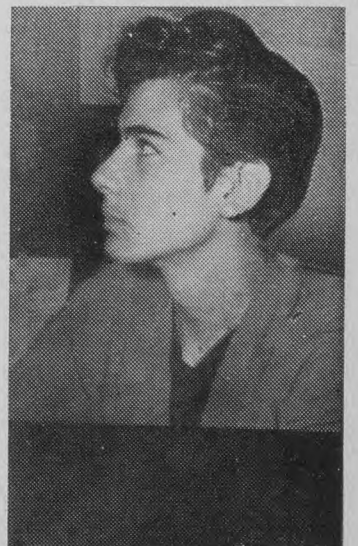
Mr. A. Friesen, education specialist of the Indian Affairs Branch in Manitoba, states that the students' academic achievement in the short period since last October is "far beyond what we hoped for. The young people are already integrated personalities," he said. "And we foresee more classrooms in other parts of Manitoba in future. There are similar schools in Alberta and Saskatchewan. And specialized adult education is proving itself in every instance."



**RALPH CATAGAC**  
At ease with white people

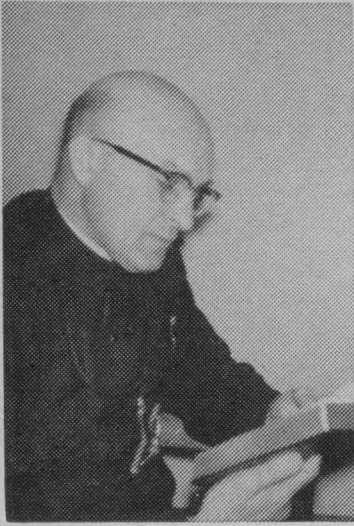


**INA WILSON**  
From Rolling River Reserve



**RONALD MOOSETAIL**  
A promising entertainer





Rev. E. Bernet-Rollande, OMI

## Priest Observes 25th Anniversary

by Mrs. B. G. Brown

DUCK LAKE, Sask. — Twenty-fifth anniversary of the priestly ordination of Rev. E. Bernet-Rollande, OMI, principal of St. Michael's Indian Residential School here was observed recently by High mass at the school, followed by a banquet.

Taking part in the program were the Rev. M. Lafrance, OMI, Edmonton, provincial of the Oblates and the Rev. D. Dubuc, OMI, of Batoche.

Father Rollande was born at Mouy-Bury, France. He studied in France, Switzerland and Italy and immediately after his ordination was sent by the superior general to Canada to labor among the Indians.

His first assignment was at Delmas, where he learned the Cree language. Then he was sent to Lac-la-Biche and to Green Lake, where he built a new church. He was transferred to Blue Quills Indian Residential School at St. Paul, Alta., where he was Principal for 10 years before coming to St. Michael's Indian Residential School in Duck Lake in 1957.

## NFB PRODUCES INDIAN FILM

**CIRCLE OF THE SUN** was filmed recently by the National Film Board on the Blood Reserve in Alberta.

It shows the life of Indians today as they herd cattle, bust broncos, and work in the oil camps. It also evokes the glories of the past as the tribe members gather for their traditional Sun Dance celebration.

Even the older people only dimly apprehend — or perhaps can only dimly convey — the significance of the rituals which they carry on; for the young people the ceremonial aspects are practically meaningless, but they join in and enjoy the excitement of the gathering.

(Turn to Page 8)

## SASKATCHEWAN REPORT

# Life on or off the Reserves?

by Myron Kuziak  
(in the Regina Leader-Post)

You are one of 35,000. You have a large family. Your average income is \$200 a year. Nearly a million of your neighbors look on you with contempt. You cannot understand them nor they you. Because of your non-argumentative nature you prefer to leave than argue for your rights. You are not trusted because of your cultural heritage. You can't vote federally. You are rankly discriminated against. You suffer government paternalism.

These pressures have forced you to remain in wilderness regions or on submarginal land.

You are a second class citizen. You have probably recognized yourself. You are of Indian origin.

Your culture differs from the white man's in many ways. You live from day to day, few of you look beyond present needs. You have a tendency to share your food, money and possessions. You don't accumulate surpluses nor are you ambitious to do so.

The white man thinks you are lazy, irresponsible and childlike.

Because you live in depressed areas you may need social assistance some of the time. North of Prince Albert you receive aid according to a schedule much lower than the one for the south.

A government official gave a reason for this. He said you would take advantage of it and depend solely on high assistance payments. You'd lose incentive.

Another said the inequality was designed to compensate for your ability to hunt and fish, thereby supplementing your aid payments, equalling the buying power of those in the south.

### ALL CAN'T FISH

He also said that this is unfair in many cases because all of you can't fish and hunt and that women with children must exist on low standards because they can't supplement their income any more than a person can in the south.

However, rumor has it that this inequality may be changed soon.

What about job opportunities? Have you an equal chance with a white man? Isolated examples suggest discrimination.

A talented Indian carpenter working for a Saskatchewan millionaire receives 15 cents less per hour than his white co-workers. When he protested he was told he could leave at any time.

Many Metis, or Indians who receive trade training in the south, have drifted back to the reserves or the woods because they were hounded and discriminated against in the south.

When they come "home" they are treated as if they had sudden-

ly become too good for their neighbors, as if they were tainted by the white man.

Although some efforts are made to integrate Saskatchewan Indians with the rest of the community and give them opportunities to administer their own communities and services, these are not widespread enough and paternalism continues.

The increasing line birth rate and corresponding population rise complicates all economic problems of the native.

Fur trapping is a depressed industry. Stiff competition from fur farms and synthetics, plus set conservation patterns make it impossible for the increased population to depend on the old industry.

### UNSTABLE MARKET

Fishing is affected in the same manner. The industry is further complicated by an unstable market plus competition from large commercial producers catching in volume and selling cheaply.

The Federation of Saskatchewan Indians complained recently Indians are conscripted to fight fires during fishing season, robbing them of their only summer opportunity to make a living.

The tourist industry and development of mineral resources has not been sufficient to make any worthwhile contribution to alleviating the economic difficulties of the native.

A case in point is the development at Uranium City, where few Indians are employed in skilled or unskilled jobs, and those who were employed at the start of the development are no longer.

The number of roads into the north are few and little employment is created in this manner. Indians have been discriminated against when road laborers are hired because of the jealousy of white workers.

On the reserve the situation is no more rosy.

Population explosions have occurred there too. The reserves aren't expanding. Many reserves occupy poor land. Much good land is rented on a one-third share basis to whites, removing good opportunity for training and employment.

### POOR EDUCATION

Even if the Indian was left with his land, and many would rather do something else, he could not compete. The level of education of most Indians is low.

There is not one agricultural expert paid by the federal government to help the treaty Indian.

There is only one job placement officer for all nine Indian agencies, 23,000 Indians. Three families placed in one year would equal his salary, or others like him, but there is only one.

The rule of the economic day on each reserve is paternalism. In our complex society the Indian is not given even the rudiments of an education in handling money. He is usually paid in kind or by chits (so he won't spend the money on drink).

The Indian agent for each of the agencies is a tin god, administering everyone's troubles and problems, but this is the job he must do by law.

There is one social worker for 23,000 Indians, and no child welfare program.

### GOVERNMENT PROGRAMS

What is the Saskatchewan government program for our Indian population? A quick appraisal indicates many small programs administered by each department and by branches in the departments. There is no central agency that directs work on the Indian problem.

The closest the government has come is a minority rights committee, administered by an executive secretary and including representatives from each department which deals with the Indian.

The then executive secretary, Ray Woollam, spent the majority of his time with the province's Indian and Metis, digging out the problems they encounter.

The department of social welfare's rehabilitation program for the Metis, reserved for depressed groups, has been carried out for more than 15 years.

The assistance varies from location to particularly depressed families on self-contained farms, to the establishment of school facilities, housing projects, vocational schools and community development projects.

Community development means discussion between government workers and local community leaders designed to bring out the problems of the communities and solutions to the problems. The government workers try to stimulate the Indians to solve their own problems, through discussion and not to merely lead them with ready made solutions.

So far, \$70,000 each year is spent on maintaining these rehabilitation programs. The Indians involved pay for a great portion of their upkeep by laboring on the lands provided for them.

### VOCATIONAL TRAINING

Nearly 40 young persons have graduated from the vocational





## Singing Priest Builds Church



The new \$30,000 church at Ft. Alexander which will replace a log building erected in 1875. In 1880 there were 50 Catholics on the reserve; they are now 1,200. The new church will be dedicated this fall. The Indians contributed over \$8,000 for its erection.

◀ Singing Missionary wins support for Indian reserve church — Rev. A. Plamondon, OMI, 14 years a pastor of Ft. Alexander's Indian reserve parish, near Pine Falls, went on a concert tour with Dave (Peewee) Courchene, of his parish, through the province of Quebec in order to raise funds to build a new church.

training given them in welding, auto body work, nursing, stenographic classes, and have been successfully placed in urban jobs. These people, taken from the Metis settlements, can integrate with the rest of society given the proper guidance and training.

Still under this program are all co-op housing projects, farm assistance and truck garden assistance in work and wages are made available to nearly 500 Metis at Lebret, Lestock, Crooked Lake, Willowbunch and Duck Lake.

Department of social welfare officials say these projects are exercises in self help, with the eventual objective of integrating these people into the rest of society once they have learned the skills necessary to be on their own.

Unfortunately, many of these people do not leave the projects or strike out on their own.

Hospital and medical services are increasing slowly. This is seen in the rise in population. However, services are inadequate.

The public health department annual report for 1961 indicated two physicians serve all the north with the exception of Uranium City. Nine hospitals, 24 nurses and 88 beds serve 7,000 persons in widely scattered areas.

T. C. Douglas has promised to include the treaty Indians in the new medical care plan, but only if the federal government helped pay.

### CO-OPERATIVES PROGRESS

Some advances have been made in the co-operative field. Fishermen's co-ops have been set up, mainly in the north-eastern and central portions of the northern part of the province.

The former Saskatchewan Fish Marketing Service, owned and

run by the government, has been sold to the Co-operative Fisheries Limited. Through deductions from the price paid for fish at the filleting plants the Indian and Metis co-op members are paying back the government for the facilities turned over to them.

The board of directors of the new company are appointed by the government, one Metis and the rest leading people in the co-operative movement.

The plan is to replace all non-Metis, or outside administrators, with local co-op members within five years. There are three more years in which to do this.

All local fish producing co-ops are administered by local fishermen.

Filleting plants and marketing services are included in the company's list of assets. There are some seven of these plants in the north, all sold to the co-op by the government at a nominal price.

Other filleting plants were built by the members by borrowing money from credit unions and both the federal and provincial governments.

Another company presently run by government appointees is the Northern Co-op Trading company, formerly the Saskatchewan Government Trading Services.

These administrators supply management for the head office in Prince Albert and six co-op retail stores in the north-eastern portion of the province. The plan is also to train and educate co-op local members to take over the stores and eventually disband the company. This may take five years.

There are eight co-op retail stores in operation in the north that were begun by the people themselves, with technical aid

from the department of co-operatives. They are autonomous. Six of these stores have native managers getting on the job training.

### CREDIT UNIONS

There are also five power co-ops set up by the government making use of old machinery displaced by the enlargement of services of the power corporation in the rest of the province.

There have been two credit unions established, one at Buffalo Narrows and one at Cumberland House. This is another attempt to initiate the Metis and Indian in the economic ways of the white man.

Training courses are given to prospective co-op employees at the co-op school in Saskatoon, besides the on-the-job training they receive at home.

The co-ops are carrying out an educational program within the locals, distributing literature and lecturing the members.

Another government service, the Fur Marketing Service is also helping the northern natives in their fight for economic survival by providing a central marketing agency to bargain for higher fur prices on behalf of the trappers.

Trapper schools have also been set up to teach better practices to the northern trapper.

In co-operation with the department of education, welding and metal work courses are offered to the native by the department of natural resources. About 30 a year take the courses in Saskatoon. Guiding schools have been set up to prepare guides for the tourist industry.

Some roads have been built into the north to accommodate the tourist, but the overall picture is not good. The tourist in-

dustry provides a drop in the bucket as far as real income is concerned for the natives.

The department of natural resources has spent \$10,000 to build a craft shop at La Ronge lake to sell Indian handi-work. This is one small addition to the total requirements towards economic betterment of the Indian and Metis population in the tourist trade.

Schools have been built in many of the Indian settlements both in the south and the north. Figures from a brief by the Saskatchewan government to the federal government indicate 4,451 Indians attended various types of schools in 1960.

### INDIAN SCHOOLS

Of the 4,451 only two or three out of 30 reach grade 12. Most of these schools are Indian schools, but steps are being taken to integrate Indians with whites at an earlier age than previously.

Up-grading classes are given during the summer for people of Indian stock at Saskatchewan House, providing courses in mathematics, English and other subjects.

The province has guaranteed loans for Indian and Metis housing development in the DNR's northern development districts to help provide better and more adequate housing.

Fur access roads have been built as winter roads in much of the north but they are not, however, good for the tourist trade, and do not make up for the condition of the depressed industry.

As can be seen much of what is being done is haphazard, merely acting as stop-gaps. Something more comprehensive must be done. When will this happen?



## Indians Worship at Lake of God

by Jack Deakin

in the Edmonton Journal

LAC STE. ANNE—About 4,000 Indians travelled hundreds of miles from many centres in western Canada July 25 to attend the annual pilgrimage to this historic Catholic mission 50 miles west of Edmonton.

They came from as far away as Buffalo Narrows in northwestern Saskatchewan, many other areas of that province and from southern and northern Alberta. Also noticed were vehicles bearing British Columbia license plates.

The day of prayer for the Indians, blessing of water, food, reeds and other articles, followed a Sunday pilgrimage of French-Canadians to the lake where, in 1845, the first Catholic mission in Alberta was established.

Hundreds of tents dotted the rich green 10-acre plot which is centred by a large pavilion style church. The horses, wagons and other methods of travel of past years were missing as the Indian population came in trucks, cars, school buses and on foot.

Second to the church, the focal point was the lake which the Indians name "Lake of God." Hundreds of the faithful, singing and saying prayers, walked into the blessed water of the lake to cleanse themselves. The young and the very old participated in the lake ritual, some walking into the lake with all their clothes on.

One elderly Indian man disrobed down to heavy winter underwear and walked into the lake. One elderly Indian woman was seen to take off three pair of heavy socks, a dress and walk into the water with a second dress worn under the outer garment.

Father C. Lavigne, OMI, of Buffalo Narrows, 500 miles from Edmonton, stated the Indian people of western Canada hold sacred the waters of Lac Ste. Anne. The blessing of the Saint Anne shrine in Quebec has been given the lake, according to the ritual, and to receive God's blessings Indians come each year.

It is believed the ritual in the lake was started many years ago when, during an exceptionally dry year, the Indians waded into the lake praying for rain. The rains came and the pilgrimage has been continued each year for many years.

## INDIAN FILM

(From Page 6)

This is a fine production visually, and a valuable record of a vanishing aspect of Indian life.

The Indian consultant was Chief Jim Whitebull and the text is well narrated by Pete Standing Alone.



The Grade X students graduation exercises at Jousard (Alberta) Indian Residential school were held June 10. Above — the class photo.

## RAISE FUNDS AND BUILD CHURCH

The new Immaculate Conception church at Seabird Island Indian Reserve in the Fraser Valley, started in April, is now complete.

Money for the church was raised entirely by the ladies of the Altar Society through rummage sales and parish dinners. Their drive for funds was directed by Father Paul Clarke, OMI, former missionary at Seabird, over a period of five to six years.

The new church, which seats 150 people, is built of cement blocks with cedar decking and hand-split cedar shakes. Construction was undertaken by the men on the reserve under the direction of the Church committee, headed by David Charles.

Father J. Alex Morris, OMI, who supervised the building plans, is now missionary for Seabird Island.

## CWL Tours School

Over 90 delegates to the Nelson Diocesan CWL convention held in Cranbrook recently paid a visit to the Kootenay Indian School (St. Eugene's Mission) in that district.

Father Vincent LaPlante, OMI, principal, reports that the delegates were given a brief history of the Mission and were also escorted by the schoolchildren on tours throughout the building and property. They were entertained at a concert put on by the girls at the school and a performance by the boys' drum and fife band, directed by Brother James McDonald, OMI.

## Graduation at Jousard

by A. L. Wilk

On June 8 exercises were held in the hall of the Indian Residential School at Jousard for the first graduating class.

Some 50 people, fellow high school students, parents, teachers and Sisters from the mission school, representatives from the Department of Indian Affairs and priests from neighboring parishes gathered to honor the graduating students.

Three members of the graduating class, Dennis Badger, Fred and Gerald Badger, from the Sucker Creek Reserve, took all their schooling at the Jousard school; the fourth, Robert Yellowknee, took his elementary schooling at Wabasca.

After brief introductions by Harold Cardinal, a grade X student, each graduating student delivered an address thanking the principal of the school, the teachers and the Sisters of the mission for the help and guidance given them, their parents for the encouragement given during their high school years.

Each also outlined his plans for the future. It was encouraging to learn that all intend to pursue further studies.

Addresses to the students were made by the principal, Fr. Sauve, Sister Maria Consolata, vice-principal and Mrs. T. Kelly, representing the Department of Indian Affairs.

Dinner was interrupted by a presentation of an award by Mrs. Kelly to Adelard Beaver, a grade XI student, winner of a third prize in the Northern Alberta Cancer poster contest.

Fr. Gould, the main speaker, held the attention of everyone with his address on the need of education by the Indians. He advised all the students present to choose a vocation early and to stick to it. He also told them that only by hard work would they succeed.

He reminded them that they were indebted to the Department of Indian Affairs for the privilege granted them to have schools and teachers of their faith. He congratulated the graduating class for being the first to graduate from the Jousard Indian High School, and he urged all present to do everything possible to keep the Catholic Indian High School at Jousard.

Fr. Gould said that through leadership and education the Indians could attain a standard of living comparable to that enjoyed by most Canadians.

He urged all students present, and the graduating class especially, to further their education and to return to their people as leaders.

He cautioned the parents not to shirk their responsibility of educating their children. It does not matter what the color or the race he told them, everyone today needs an education.

He reminded the students of the proverb: if you remain in a valley you cannot receive news from the mountain.

"Go to the mountains," he said. "Go to higher education, for the betterment of your race and Canada."

Following the address a film on the Elizabethan Age was shown.